

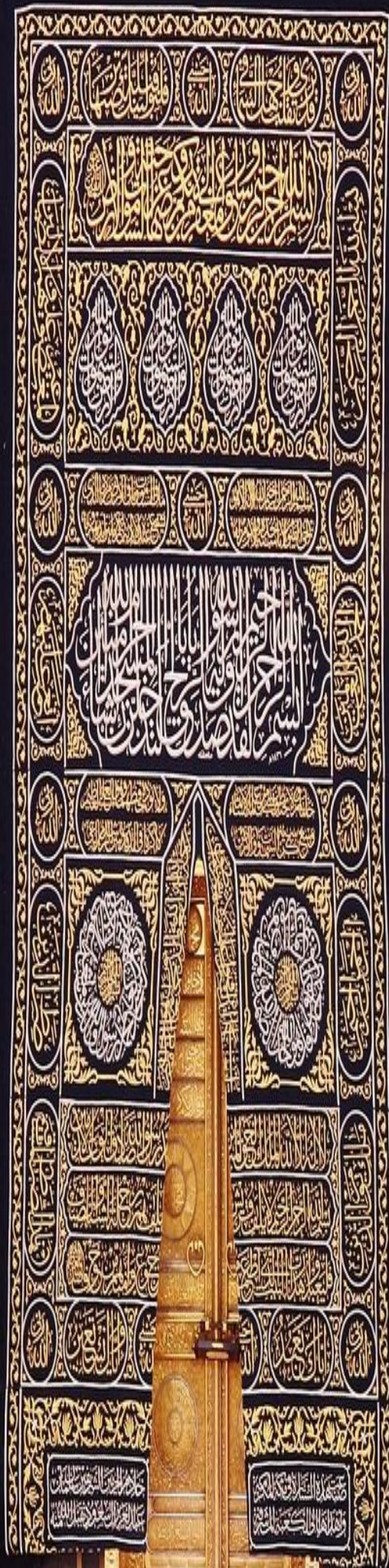


# Lessons of Creed Acquired From The Hajj

By

‘AbdurRazzaq bin ‘Abdul-Muhsin al-Badr

Translated By  
Abbas Abu Yahya



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Introduction by the eminent

Shaykh Saalih bin Fawzaan bin Abdullaah al-Fawzaan

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Introduction by the eminent Shaykh Saalih bin Fawzaan bin Abdullaah al-Fawzaan

Introduction by the author

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## Introduction by the eminent Shaykh Saalih bin Fawzaan bin Abdullaah al-Fawzaan

All praises are for Allaah Alone, and prayers and peace be upon our Prophet Muhammad and upon his family and his Companions, to proceed:

I have read this small, summarized work entitled ‘Lessons of Creed Acquired From The *Hajj*’ written by doctor Shaykh: AbdurRazzaq bin ‘Abdul-Muhsin al-Badr. I found it to be a beneficial piece of work, comprising valuable lessons about the ‘*Aqeedah* acquired from the rituals of *Hajj*. So, all the acts of worship in Islaam stand upon *Tawheed*, but the *Hajj* is specific here since this is where the Islaamic world gathers for it, from all regions of the earth, in the City of Allaah, *al-Haram*, receiving an education in the rituals of *Hajj* from the Book of Allaah and the Sunnah of His Messenger - *sallAllahu alayhi wa sallam*. So it is a place of meeting for a training course, after which they return to their countries, having corrected much of the wrong understanding that they were upon. So, how great is this *Hajj* and that which Allaah *Ta’ala* said to His friend Ibraheem - *alayhis Sallat wa Sallam*, regarding it

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ هُمْ﴾

« And proclaim to mankind the *Hajj*. They will come to you on foot and on

every lean camel; they will come from every deep and distant mountain  
highway (to perform *Hajj*). That they may witness things that are of  
benefit>><sup>1</sup>

It is obligatory upon the scholars to clarify these benefits and explain them to the people so they can benefit from their *Hajj*. There is, in this piece of work, a contribution to this great obligation – may Allaah reward its author Shaykh ‘AbdurRazzaq with the best of rewards - and make his effort of striving in this work, and in other works, beneficial.

May Allaah send prayers and peace upon our Prophet Muhammad, his family and his Companions.

Written by:

Saalih bin Fawzaan bin Abdullaah al-Fawzaan

6/8/1420 A.H.

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<sup>1</sup> (Surah Hajj (22): 27, 28)



## Introduction<sup>2</sup>

All praises belong to Allaah, Lord of the worlds, and peace and prayers be upon the best of the Prophets and the leader of the Messengers, our Prophet Muhammad and upon his family and all his Companions. To proceed:

Indeed the *Hajj* is a great school of Eemaan, where the Muslims receive great lessons, important benefits and beneficial advice in different areas relating to all aspects of the *Deen*, 'Creed, worship and manners...'. The Muslims are of varying levels of strength in gaining these benefits and actualising them in a good way and there is a great contrast between a small number of Muslims and a large number and the Capability is in the Hands of Allaah Alone.

So, due to this, I saw it worthwhile to extract a number of great, beneficial lessons from the *Hajj* which are specifically connected to the subject of belief; since it is the basis and foundation on which actions are built and upon which the whole of the *Deen* is established.

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<sup>2</sup> This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah's blessings in 1423 A.H. in the Prophetic City of al-Madina.

This piece of work is just an indication of some of the beneficial lessons derived from *Hajj* because all the benefits that are derived and gained from it are innumerable and immeasurable.

The number of lessons extracted here has reached 13 in number, bearing in mind that they are relative in size and in the way that they are presented.

I ask Allaah to make this effort one of benefit and that He accepts it kindly. Indeed, He is The Best to respond.

**The Author**

## Chapter I

### An Explanation Concerning the *Hajj* being a Great Centre of Learning

There is no doubt that the *Hajj* is from the best acts of obedience and from the most magnificent ways by which the Muslim seeks closeness to his Lord. Rather, it is an act from the acts of worship, which Allaah has made obligatory and has made one of the five pillars upon which the upright religion of Islaam rests.

The Messenger of Allaah - *sallAllaahu alayhi wa sallam* – explained this with his saying in the authentic hadeeth:

‘Islaam is built upon five: The testification that there is none worthy of worship except Allaah and that Muhammad is His Messenger, establishing the prayer, payment of the *Zakaat*, the fasting of *Ramadan* and *Hajj* of the House.’<sup>3</sup>

The obligation of *Hajj* is established from him - *sallAllaahu alayhi wa sallam* – in many ahaadeeth encouraging his *Ummah* to perform the *Hajj* and urging them to fulfil this great act of obedience. He explained the great rewards, the

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<sup>3</sup> Saheeh al-Bukhari and Muslim



abundance of recompense and the forgiveness of sins they would profit from in the *Hajj*.

Muslim narrated in his authentic collection that the Prophet - *sallAllaahu alayhi wa sallam*- said to ‘Amr bin al-Aaas -*RadhiAllaahu anhu*- when he became a Muslim:

‘Did you not know that accepting Islaam wipes out what was before it, migration (*Hijra*) wipes out that what was before it, and that the *Hajj* wipes out what was before it.’<sup>4</sup>

It has been narrated by Bukhari and Muslim from the hadeeth of Abu Hurairah -*RadhiAllaahu anhu*- who said: the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said:

‘He who performs *Hajj* and neither commits intercourse nor is disobedient to Allaah then he returns free from his sins just as the day his mother gave birth to him.’<sup>5</sup>

It is narrated by Muslim from the hadeeth of Abu Hurairah -*RadhiAllaahu anhu*- that the Messenger of Allaah said:

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<sup>4</sup> Saheeh Muslim

<sup>5</sup> Saheeh al-Bukhari and Muslim

‘The performance of ‘*Umrah* is an expiation for the sins committed between it and the previous one and the reward of a complete *Hajj* is nothing but Paradise.’<sup>6</sup>

The Messenger performed *Hajj* with the people in the tenth year of his prophetic *Hijra* (migration) where he practically demonstrated for his *Ummah* how to perform this great obligation and urged them to learn everything that came from him - *sallAllaahu alayhi wa sallam* – of actions and sayings. He said:

‘Take your *Hajj* rituals from me, perhaps I will not meet up with you after this year.’<sup>7</sup>

This was called the *Hajjatul Widdah* (the farewell *Hajj*) and during it the following statement of Allaah *Ta’ala* was revealed to the Messenger of Allaah - *sallAllaahu alayhi wa sallam*:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

«Today I have perfected your religion for you, completed my favour upon you and have chosen for you *Islaam* as your religion »<sup>8</sup>

Indeed it is obligatory upon every Muslim who comes to perform this great act of obedience, to exert himself and endeavour completely to learn about

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<sup>6</sup> Saheeh Muslim

<sup>7</sup> Saheeh Muslim

<sup>8</sup> [Soorah al-Ma’idah: 3]

the Prophet's - *sallAllaahu alayhi wa sallam* – guidance regarding the *Hajj* and how to perform its rituals, thereby following the Prophet's methodology.

It is also obligatory to tread along his path and imitate his way so that he can learn the rites from the Prophet and, therefore, accomplish the *Hajj* completely and with perfection since there is no way to perfect this act of obedience, nor any other act of obedience, except by following the traditions of the noble Messenger- *sallAllaahu alayhi wa sallam* – and by proceeding according to his methodology.

There is no doubt that every single Muslim on the face of the earth has his soul awakened in these blessed days where he desires to carry out this great act of worship, craving to fulfil this momentous ritual and loving to see the ancient House of Allaah, because indeed all the Muslims have a pledge to go to the House of Allaah, the *Haram*, and this began when the Muslim ascribed himself to the *Deen* of Islaam. So, this pledge remains as long as his soul is in his body.

For the child who is born into Islaam, one of the first things that is brought to his attention, from the obligations of Islaam, is that one of the five pillars is performing *Hajj* to the House of Allaah, the *Haram*.

As for the disbeliever then, when he accepts Islaam and testifies that there is none worthy of worship except Allaah and that Muhammad is His slave and

Messenger, then one of the first obligations of Islaam that faces him, after the two testifications, are the rest of the remaining pillars of Islaam, and they are: establishing the prayer, the giving of the *Zakaat*, the fasting of *Ramadan* and *Hajj* to the House of Allaah the *Haram*.

The first pillar after the two testifications is establishing the five prayers. Allaah has obligated this upon His slaves in every day and night and has made facing the House of Allaah, the *Haram*, a condition for the correctness of the prayer.

Allaah says :

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ<sup>9</sup>

«Verily We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* that shall please you, so turn in the direction of *Masjid al-Haram*;, and wherever you people are, turn your faces in prayer in that direction»<sup>9</sup>

So, the Muslim's connection to the House of Allaah, the *Haram*, remains continuous in every day and night; he faces it, if he has the capability, in every

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<sup>9</sup> [Soorah al-Baqarah: 144]

prayer that he performs whether it is an obligatory or optional prayer and he also faces it to supplicate.<sup>10</sup>

Therefore, this fortified link, which is acquired by this connection between the heart of the Muslim and the House of His Lord, and this continuous persistence inevitably drive the Muslim to a pressing desire to direct oneself towards the Ancient House, to gratify the eyes by gazing at it and to perform the *Hajj* that Allaah has made binding upon the Muslim if he has the means to perform it. So, when the Muslim has the means to perform the *Hajj*, he hastens to it in order to carry out this obligation with a desire to behold the House which he faces in all his prayers.

٩٦ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

« In it are manifest signs (for example), the place of Ibraheem»<sup>11</sup>

So due to this, it is an obligation upon you my brother pilgrim that you increase in your praise of Allaah for His great blessing upon you of giving you the capability to perform this act of obedience, of your arrival to accomplish this worship and of being honoured to be permitted to see the Ancient House

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<sup>10</sup> Refer to the book: 'al-Hajj its Excellence & Benefits'- by my noble father Shaykh AbdulMuhsin al-Badr –*Hafidhullaah*- from the collection 'Qabs min Hadi al-Islaam'p.128-133.

<sup>11</sup> [Soorah al-Imraan: 97]

of Allaah which is the *Qiblah* of the Muslims from the east to the west of the earth.

You should exert yourself in completing the actions of the *Hajj* in the best way, with all its conditions, without any transgression or shortcoming, without any negligence or excessiveness, but rather, it should be upon guidance, upright, on a straight path following your noble Messenger - *sallAllaahu alayhi wa sallam*.

You should be seeking, by this action of yours, the pleasure of your Lord, seeking to earn reward from Him, forgiveness for sins and then returning to your country after this blessed journey with your sins forgiven and having had your sacrifices accepted. Also, returning having had your good actions accepted and blessed and returning with a new, good life full of *Eemaan* and *Taqwa*, full of goodness and steadfastness and beautified with eagerness and exerting oneself in obedience to Allaah.

Indeed the *Hajj* is a great opportunity to increase the provisions for the Hereafter with repentance to Allaah, turning repentantly to Him, drawing closer to Him in obedience and seeking His pleasure during the *Hajj* by carrying out its rituals.

The pilgrim has many opportunities to receive beneficial lessons, moving admonitions, important benefits and precious, ripe fruits in ‘*Aqeedah*, worship and manners beginning with the very first action of *Hajj* which the worshippers carry out at the meeqaat and ending with the last rite of *Hajj*, which is the *Tawaaf* of seven circuits, where the pilgrim bids farewell to the House of Allaah, the *Haram*. Truly, it is a great school of education and *Eemaan* from which the God-fearing believers graduate. So, they witness great benefits in their *Hajj*, various lessons and touching sermons by which the hearts are given life and *Eemaan* is strengthened.

Allaah Ta’ala says:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ

« And proclaim to mankind the Hajj. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform Hajj). That they may witness things that are of benefit»<sup>12</sup>

The benefits of Hajj cannot be counted, its virtues cannot be thoroughly investigated, nor can its beneficial events and lessons be completely defined. We will stop regularly during this booklet to examine a good number of

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<sup>12</sup> [Soorah Al-Hajj: 27 – 28]



valuable lessons and tremendous benefits of performing Hajj to the House of Allaah *al-Haram* and all capability lies with Allaah Alone.

## Chapter 2

### An Explanation of a Number of Benefits of Hajj

As was mentioned in the previous discussion of the excellence of *Hajj* and its high stature, *Hajj* is from amongst the most distinguished acts of worship and the greatest means of seeking closeness to Allaah. It is a pillar from the great pillars of Islaam and it is a principle from the strong foundations upon which Islaam stands and is built as was indicated previously when we mentioned the worldly and religious virtues and benefits of the *Hajj*, which a person can neither enumerate, nor limit nor is a person able to count them, and in this regard Allaah *Ta'ala* says in the Noble Qur'aan:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ٢٨ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

«And proclaim to mankind the *Hajj*. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform *Hajj*). That they may witness things that are of benefit to them and mention the Name of Allaah on the appointed days, over the livestock animals that He has provided for them. Then eat thereof and feed

therewith the poor having a hard time. Then let them complete their prescribed duties and perform their vows, and circumambulate the Ancient House.»<sup>13</sup>

Therefore the *Hajj* is full of religious and worldly benefits, and the arabic letter Laam [ ل ] in the saying of Allaah: «...may witness things that are of benefit to them.....» is the arabic letter *Laam* which is used for purpose and reason which, here, is connected to the saying of Allaah: «And proclaim to mankind the *Hajj*. They will come to you on foot and on every lean camel.....», which means; when the *Hajj* is proclaimed they will come to you walking and riding so that they can witness benefits; i.e. they can be present for their benefits, and the meaning of ‘be present’ is that they can achieve these benefits.

His saying « منافع -benefits» is the plural of « منفعة -benefit », because Allaah intended benefits from this specific act of worship, religious and worldly benefits, which are not found in any other act of worship which is done together, communally.

Ibn Abee Haatim narrated in his *Tafseer* on the authority of Ibn Abbas – *RadhiAllaahu anhumma*- who said regarding the saying of Allaah *Ta’ala*:

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<sup>13</sup> [al-Hajj: 27-29]

« may witness things that are of benefit to them»

‘Benefits in the world and benefits in the Hereafter. As for benefits of the Hereafter then it is the pleasure of Allaah- *Azza wa Jal*- and as for benefits of the world then it is what they acquire of the meat of the goat and the slaughtered animals and business.’<sup>14</sup>

AbdurRazzaq narrated on the authority of Mujahid -*Rahimullaah*- regarding the statement of Allaah «...may witness things that are of benefit to them» he said: ‘Business and that which is pleasing to Allaah from the matters of the world and the Hereafter.’<sup>15</sup>

Ibn Jareer at-Tabari narrated in his *Tafseer* on the authority of Mujahid -*Rahimullaah*- «...may witness things that are of benefit to them.» He said: ‘The reward in the Hereafter and business in the worldly life.’<sup>16</sup>

So the benefits which the pilgrims achieve and encounter in their *Hajj* to the House of Allaah the *al-Haram*, are many and varied:

- Religious benefits of distinguished acts of worship and momentous acts of obedience which cannot take place except in the *Hajj*.

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<sup>14</sup> Mentioned as-Suyuti in *ad-Durur al-Manthoor* (6/37)

<sup>15</sup> *Tafseer* ‘AbdurRazzaq (2/36)

<sup>16</sup> *Jama’ al-Bayaan* (10/ 147)

- Worldly benefits of profits and achieving worldly gains, as Allaah mentions in the context of the Ayaat of Hajj in Soorah al-Baqarah :

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

«There is no sin on you if you seek the bounty of your Lord »<sup>17</sup>

It is narrated by Abu Daawood and others on the authority of Ibn ‘Abbas -RadhiAllaah anhu - who said:

‘They used to be frightened to buy and sell and to conduct business during the prohibited season and during the Hajj because they would say ‘These are the days of *Dhikr* (remembrance).’ Then Allaah revealed:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

«There is no sin on you if you seek the bounty of your Lord »<sup>18</sup>

It is narrated on the authority of Ibn ‘Abbas -RadiAllaah anhu- that he said, regarding the meaning of this Ayaah:

‘There is no harm in you buying and selling before the *Ihraam* or after it.’<sup>19</sup>

Shaykh Muhammad al-Ameen ash-Shanqitee -Rahimullaahi- said:

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<sup>17</sup> [al-Baqarah : 198]

<sup>18</sup> [al-Baqarah : 198]

<sup>19</sup> Narrated by Ibn Jareer (2/282)

‘And the scholars of *Tafseer* are agreed on the meaning of the statement of Allaah : «There is no sin on you if you seek the bounty of your Lord » that there is no sin upon the person performing *Hajj* nor is there any harm if he desires to profit from business during the days of *Hajj* if this does not busy him from performing the rituals of *Hajj*.’<sup>20</sup>

Also from the worldly benefits for the people doing *Hajj* are what they gain from the sacrificial and slaughtered animals, as Allaah Ta’ala mentions :

« In them (cattle offered for sacrifice) are benefits for you for an appointed term and afterwards they are brought for sacrifice unto the Ancient House »

Further to that is what the pilgrim gains of religious benefits, which cannot be compared to the worldly benefits since, in the *Hajj*, there are great rewards and plentiful expiations, forgiveness of sins, cancellation of bad deeds and many other great religious benefits which cannot be counted- all of which the pilgrim attains when he has Taqwa of Allaah during his *Hajj* by fulfilling His commands and keeping away from His prohibitions.

What greater good can there be? What can be more profitable than that the pilgrim departs from his *Hajj* and he is as he was on the day his mother gave birth to him, with no sin or mistake, as Allaah mentions :

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<sup>20</sup> Adwaa al-Bayaan (5/ 489)

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ

« But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good»<sup>21</sup>

Ibn Jareer chose in his *Tafseer* of this *Ayaah*, after mentioning the sayings of the people of knowledge, the saying, that its meaning is:

‘So whosoever hastens the two days from the three days of Mina and he leaves on the second day, then there is no sin upon him since Allaah has purged him of his sins, if he had feared Allaah during his *Hajj*, avoided that which Allaah had ordered him to avoid, and done what Allaah had commanded him to do and had been obedient in performing the *Hajj* according to what Allaah had required from him, from His laws. Whosoever delays the *Hajj* until the third day .....then there is no sin upon him, since Allaah has covered up what has preceded from his sins and crimes if he had *Taqwa* of Allaah whilst carrying out the *Hajj* within its limits.’<sup>22</sup>

Then Ibn Jareer mentions some clear narrations from the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - with this meaning, and from them is his - *sallAllaahu alayhi wa sallam* – saying:

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<sup>21</sup> [al-Baqarah :203]

<sup>22</sup> Jama’ Al-Bayaan (2/309)

‘He who performs *Hajj* and does not commit intercourse nor is disobedient to Allaah then he returns cleansed from his sins just as the day his mother gave birth to him.’<sup>23</sup>

The Messenger -*sallAllaahu alayhi wa sallam*- said :

‘The reward of a complete *Hajj* is nothing but Paradise.’<sup>24</sup>

The Messenger -*sallAllaahu alayhi wa sallam* - said :

‘Perform the *Hajj* and the ‘*Umrah* regularly since they do indeed negate poverty and sins just as the bellows get rid of the filth from iron.’<sup>25</sup>

So these texts show that when the pilgrim performs *Hajj* within its limits according to what Allaah commanded then he has become free from all his sins, as Allaah -*Jala wa ‘Ala* - says :

فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ

«there is no sin on him, if his aim is to do good »<sup>26</sup>

Meaning; for the one who fears Allaah in his *Hajj* by carrying out the commands and keeping away from the prohibitions.

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<sup>23</sup> Saheeh al-Bukharee and Muslim

<sup>24</sup> Muslim

<sup>25</sup> Narrated by Nisae, and at-Tabarane in al-kabeer, and al-Albaanee authenticated it in as-Saheehah (1200)

<sup>26</sup> [al-Baqarah :203]



There is no doubt that this is a great virtue and an amazing benefit which the believing hearts hasten to receive and the truthful souls desire to achieve. By Allaah how great are His virtues and how great are the benefits. When the pilgrim returns to his country after having carried out his *Hajj* and having his sins forgiven, he is left pure and clean from his sins and bad deeds, just as the day his mother gave birth to him, with no sin upon him nor any mistakes if he had *Taqwaa* of his Lord in his *Hajj*.

In fact, from the great favours of the Lord – far is He from imperfection – and from His beautiful kindness to His pilgrim slaves, is that He boasts to His Angels about the pilgrims to His House *al-Haram* when they stand altogether on the plain of ‘Arafat and says: ‘Look at My slaves coming to Me from every deep valley with dishevelled hair, covered in dust and sacrificing , I take you as witnesses that I have indeed forgiven them.’<sup>27</sup>

By this, it becomes clear that the pilgrim returns from his *Hajj* with the greatest of profits and the biggest of gains and it is none other than forgiveness from his Lord for his sins.

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<sup>27</sup> Narrated by Ibn Khuzaimah in his authentic book and shaykh al-Albaanee said it was weak in ‘Silsilah Daee’fah’. The first sentence, i.e. up to the word [ dusty ], has a supporting witness from the hadeeth of ‘Abdullaah bin ‘Amr bin al-‘Aas which is mentioned by Ahmad, from the hadeeth of Abu Hurairah which is mentioned by Ahmad, and Ibn Khuzaimah, al-Hakim in ‘al-Mustadrak’ and other than them.

So, after his *Hajj* he begins a new, righteous life full of *Eemaan* and *Taqwaa*, filled with goodness, being upright and persistent in obedience, but achieving this reward is conditional on performing the *Hajj* correctly with sincerity and truthfulness and sincere repentance, coupled with avoiding anything of committing intercourse or disobedience to Allaah that cancels out the *Hajj*, as was mentioned earlier. When he performs his *Hajj* like this, then it wipes out what was before it and the pilgrim departs from his *Hajj* in a wonderful state, like the day his mother gave birth to him without any sin or mistakes.

### Chapter 3

#### The Proclamation of Tawheed is an Evidence of ‘Aqeedah<sup>28</sup>

Indeed the most significant of the great lessons which benefits the Muslim in his *Hajj* to the House of Allaah the *al-Haram* is the obligation to have sincerity in all worship for Allaah Alone Who has no partners. So when the Muslim begins his *Hajj*, the first thing that he begins with is the proclamation of *Tawheed* and rejection of *Shirk* (associating partners with Allaah), when he says:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ , لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ , إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ , لَا شَرِيكَ لَكَ

labbaykallaahumma labbaika, labbaika laa shareeka laka labbaika-

innal hamda wan ni'mata laka wal mulka-la shareeka lak

(Here I am O Allaah, here I am, You have no partner, here I am, Verily all praise is for You, and every bounty is from You, and all dominion is

Yours - You have no partner.)

He repeats it and raises his voice with it whilst, at the same time, he is conscious of and feels what this proclamation indicates: the obligation to single out Allaah Alone with worship and keeping far away from *Shirk*.

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<sup>28</sup> This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah's blessings in 1423 A.H. in the Prophetic City of al-Madina.

Since Allaah is Alone in His favours and His giving, having no partners, then likewise He is Alone in His *Tawheed* not having any equal.

No one is supplicated to except Allaah, none is relied upon except Allaah, none is sought for aid except Allaah nor is any type of the different aspects of worship directed to anyone except Allaah. Just as the slave is required to make his intention for the *Hajj* completely for Allaah Alone, then in the same way he is required to make his intention in all the worship he performs and in all the acts of obedience by which he becomes closer to Allaah, for Allaah Alone.

Whosoever directs anything from worship to other than Allaah then he has committed *Shirk* with Allaah, The Great, and he has suffered a clear loss, nullified his actions and Allaah will not accept his actions from him, neither his optional actions nor his obligatory actions.

Indeed, Islaam came with this great proclamation, the proclamation of the *Tawheed* of Allaah, making the *Deen* sincerely for Allaah and distancing oneself from all types of *Shirk* large or small, minor or major. Whereas the *Mushrikoon* (polytheists), the worshippers of idols and statues, used to make the declaration to enter into their *Ihraam* for *Hajj* with *Shirk* and abuse, they would say in their *Talbeeyaah* (proclamation):

‘Here I am O Allaah, here I am, You have no partner except for the partner who is Yours, whom you possess and what he possesses.’

So, in the proclamation, they included their false gods along with Allaah and they place – what they claim for their false gods – in the Hands of Allaah and this is the meaning of the saying of Allaah about them in the Qur’aan:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

« And most of them believe not in Allaah except that they attribute partners unto Him» [Yusuf: 106]

Meaning: that most of them do not believe in Allaah, that He is The Creator, The Provider and The Disposer except that they associate partners with Him in worship - with idols who do not possess anything and statues that do not benefit or bring harm, nor do they give anything or prevent harm, rather they do not possess anything at all for themselves, let alone possess anything for anyone else.

It is narrated by Ibn Jareer at-Tabaree from Ibn ‘Abbas -RadiAllaah anhu - who said:

‘It is from their *Eemaan*, that when it is said to them: ‘Who created the sky?’ ‘Who created the earth?’ and ‘Who created the mountains?’ They would say ‘Allaah’ yet they are still *Mushrikoon*.’

From Ikrimaa that he said:

‘Ask them who created the heavens and the earth, they will say: Allaah.

That is their *Eemaan* in Allaah and yet they worship other than Him.’

Also, from Mujaahid who said:

‘Their *Eemaan* is their saying: Allaah is our Creator, He gives us provision and He takes our lives. So this is *Eemaan*, along with *Shirk* in their worship of other than Him.’

From Ibn Zayd who said:

‘There is no-one that worships someone along with Allaah except that he believes in Allaah, knows that Allaah is His lord and that Allaah is his Creator and his Provider, but along with this he commits *Shirk* with Him. Do you not see how Ibraheem said:

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ٧٥ أَنْتُمْ وَاَبَاؤُكُمْ أَلَا أَقْدَمُونَ ٧٦ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

٧٧

« He said: ‘Do you observe that which you have been worshipping – you and your ancient fathers? Verily they are enemies to me, except the Lord of the worlds. » [ash-Shoora:75-77]

Ibraheem – *alayhi as-Sallam* - knew that they worshipped the Lord of the worlds along with those whom they used to worship.’ Then he said:

there is none that commits *Shirk* except that he believes in Allaah, do you not see how the Arabs used to proclaim and say: ‘Here I am O Allaah, here I am, You have no partner except for the partner who is Yours, whom you possess and what he possesses.’

This is what the *Mushrikoon* used to say.’<sup>29</sup>

Indeed the *Mushrikoon* at the time of the Prophet - *sallAllaahu alayhi wa sallam* – used to affirm that their Creator, Provider and The Disposer of their affairs was Allaah, but even with this affirmation they did not make the *Deen* sincerely for Allaah. Rather, they worshipped others along with Him in their worshipping of trees, stones and idols, besides other things. Allaah made this matter clear and explained it in many places in the Noble Qur’aan, such as His -*Subhanahu*- saying:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ٦١

«And if you were to ask them: ‘Who has created the heavens and the earth and subjected the sun and the moon?’ They will surely reply ‘Allaah’. How

then are they deviating (as disbelievers)? »<sup>30</sup>

The *Aayaat* with this meaning are many.

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<sup>29</sup> Jamia’ al-Bayan 98/77-78.

<sup>30</sup> [Ankabut: 61]

Al-Hafidh Ibn Katheer *-Rahimullaah-* said in his book of *Tafseer*: ‘Allaah Ta’ala speaks, affirming that there is none worthy of worship in truth except Him- because the *Mushrikeen* who worship Him, worship others along with Him- they acknowledge that He is Independent in His creation of the heavens and the earth, the sun and the moon and the change of the night and day and that He is The Creator and The Provider for His slaves, The One Who determines their different times of death, their different types of provision and the contrast between them.

Therefore, from amongst them, are the rich and the poor and He knows best that which is befitting for everyone amongst them, he who deserves to be rich and he who deserves to be poor. It is mentioned that He is Independent in creating things and He is Alone in organising the creation. So, if this is the case, then why is someone other than Him relied upon? Since He is Alone in possessing everything then He should be the only One worshipped. Many times Allaah Ta’ala establishes His status as being worthy of being worshipped due to the recognition of the *Tawheed* of His Lordship. The *Mushrikoon* used to acknowledge this as they used to say in their proclamation:

‘Here I am O Allaah, here I am, You have no partner, except for the partner who is Yours, whom You possess and what he possesses.’



So why is someone else relied upon?<sup>31</sup>

There are many places in the noble Qur'aan which mention this meaning of establishing proof against the *Kuffar* of their obligation to have *Tawheed* of Him in His worship and making the *Deen* sincerely for Him due to their acknowledgement of the Lordship of Allaah –*Jala wa Oola*. Due to this, Allaah addresses them regarding the *Tawheed* of His Lordship with a rhetorical question. So, when they affirm His Lordship, He uses this as an evidence against them, that He is The One Who deserves to be worshipped Alone and He rebukes them, rejecting their association of others with Him, even though they acknowledge that He Alone is The Lord; because whoever acknowledges that He Alone is The Lord then it necessitates that all worship is performed sincerely for Him.

With this, it becomes clear that acknowledging that Allaah is The Creator, The Provider, The Benefactor, The One who controls and The Disposer of the affairs of the creation, (then this) is not sufficient for the (establishment of the) *Tawheed* of Allaah and it does not save anyone from the punishment of Allaah on the Day of Judgement, unless all worship is sincerely for Allaah

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<sup>31</sup> Tafseer Ibn Katheer (6/301)

Alone.

Allaah does not accept the *Tawheed* of Lordship from His slaves unless they single Him out Alone in the *Tawheed* of *Ibaadah* (worship), such that they do not take an equal with Him, nor do they supplicate to anyone along with Him, nor do they rely upon anyone except Him, nor do they direct any form of worship to other than Him -*Subhanahu*, so just as He -*Subhanahu*- is The Only One to create then He is worshipped Alone with all types of worship.

This is why Allaah Ta'ala said to those who turned their worship to other than Him, even though they knew that He is their Creator and Provider:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ٢٢

« Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped)»<sup>32</sup>

Ibn 'Abbas -*RadiAllaah anhu* - said:

'i.e. Do not associate others with Allaah assigning equals to Him, who do not bring any benefit, nor do they harm while you know that you

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<sup>32</sup> [al-Baqarah: 22]

have no Lord who provides for you other than Him. Indeed you have come to know that what the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- called you to, of Allaah's *Tawheed*, then that is the truth wherein there is no doubt.'<sup>33</sup>

Qatadah said:

'You know that Allaah created you and He created the Heavens and the earth, then you ascribe equals unto Him.'<sup>34</sup>

Indeed the blessing upon the *Ummah* of Islaam is great; their being guided to the *Tawheed* of Allaah in His Lordship, worship and His Names and Attributes. The blessing of Allaah upon the Muslims is great in their being capable of proclaiming Allaah's *Tawheed*, since others besides them proclaim *Shirk* and set up equals with Him. So, for Allaah belongs the praise, -*Subhanahu*- for giving the ability, His blessings and guidance and to Him belong many good and blessed praises, such as our Noble Lord loves and is pleased with.

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<sup>33</sup> Narrated by Ibn Jareer in his *Tafseer* (1/164).

<sup>34</sup> Narrated by Ibn Jareer in his *Tafseer* (1/164).

## **Chapter Four**

### **From the Guidance of the Proclamation is Warning Against *Shirk***

What has preceded is the explanation of the excellence of the proclamation (*Talbiyaah*) and that it comprises the proclamation of Allaah's Tawheed and the rejection of *Shirk*. This is why the great Companion Jabir bin Abdullaah - *radiAllaah anhu*- mentioned the *Hajj* of the Prophet as is described in Saheeh Muslim by saying:

‘Then he made the proclamation with *Tawheed*, Here I am O Allaah, here I am, You have no partner, here I am, Verily all praise is for You, and every bounty is from You, and all dominion is Yours - You have no partner.’

So he -*radiAllaah anhu*- described this statement as a proclamation with *Tawheed*; because in it is sincerity for Allaah and the rejection of *Shirk*. This also shows us that these words, by which I mean the words of the *Talbiyaah*, are not mere words which do not suggest any meaning, but rather they have a great meaning and a deep significance and it is none other than the spirit of this *Deen*, its foundation and the origin upon which the Tawheed of Allaah Ta'ala is built.

Therefore, it is indeed an obligation on everyone who proclaims these great words that he brings to mind what these words suggest, from their meanings. Also, that one knows what they contain of evidence; so that one can be truthful in one's proclamation and so that, due to this, one's speech can be in conformity with the reality of one's situation, whereby one can hold on to *Tawheed*, preserving it, observing its rights, keeping away completely from that which cancels out *Tawheed* and that which opposes it from *Shirk* and setting up equals unto Him.

So do not ask, except from Allaah, and aid is not sought except from Allaah and do not rely, except upon Allaah, do not request aid, help or victory except from Allaah and do not direct any aspect of worship except to Allaah Alone, He in Whose Hand is bestowing and withholding, taking and (giving openly), benefit and harm.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَهٌ مَّعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

« Is not He (better than your gods) Who responds to the distressed one, when he calls Him and Who removes the evil and makes you inheritors of the earth, generation after generation. Is there any god with Allaah? Little is

it that you remember! »[al-Naml : 62]

When the Muslim says in his proclamation : ‘You have no partner’ then it is obligatory upon him to have knowledge about the reality of *Shirk*, recognising its danger, and being completely wary of falling into it or any of its causes, means and ways; since it is the greatest of sins by which Allaah is disobeyed. Due to this, the punishments that are levelled for *Shirk* in this world and the Hereafter are not the same as those levelled for any other sin, by which the blood and wealth of the people become lawful and their women and children become prisoners, such that there is no forgiveness for a person for his sins except by repenting from them.

Allaah Ta’ala says :

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

« Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.» [Nisa:48]

He says :

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

« Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever

sets up partners in worship with Allaah, has indeed strayed far away.

»[Nisa:116]

He also says :

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

« Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him and the Fire will be his abode. And for the *Zalimoon* (polytheists and wrongdoers) there are no helpers.» [Maida:72]

And Allaah says :

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ٦٥ بَلِ  
اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ٦٦

«And indeed it has been revealed to you as it was to those (Allaah's Messengers) before you: 'If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.' Nay! But worship Allaah (Alone and none else), and be among the grateful. » [az-Zumar: 65-66]

There are very many *Ayaat* with these meanings in the Noble Qur'aan. Allaah warns His slaves against committing *Shirk* with Him and He explains to them

the extreme danger of *Shirk*, the magnitude of its foolishness and the evil consequence, in this world and the Hereafter, for the one who does it.

So, the consequence of *Shirk* is evil, its result is grievous, its danger is immense and the one who commits it does not benefit anything after it except failure, deprivation, degradation and loss. It is the greatest of sins by which Allaah is disobeyed, because it is the most oppressive of oppressions; since its meanings contain a belittling of the Lord of the worlds, diverting His absolute Right to someone else and equating someone else with Him. This is because the one committing *Shirk* is contradicting the purpose of creation and Allaah's command, negating it from every angle.

*Shirk* is the height of opposition to the Lord of the worlds and it is to be too arrogant to have obedience and humility for Him, because *Shirk* is to liken the creation to the Creator, the Most High and the Holy.

How can a person put someone else in the position of worship - one who does not possess the ability to harm or to bring about benefit, nor possesses death, nor life, nor can he resurrect the dead, let alone other than himself, - and liken



(him) to The One Who owns all of the creation and the dominion, in Whose Hands is all good and all matters and to Whom all matters return?

Whatever He wills exists and whatever He does not will does not exist. There is none to prevent what He gives and there is none to give what He prevents. He Who, when He opens up mercy for the people there is none to hold it back and whatever He withholds, then there is none that can send it after Him.

Indeed, the obligation on every Muslim is that he warns most sternly against *Shirk* and that he is extremely wary of falling into it. We have the Prophet of Allaah and His friend Ibraheem - *sallAllaahu alayhi wa sallam* - saying in his supplication:

وَأَجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۝ رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا مِّنَ النَّاسِ

« And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. » [Ibraheem: 35-36]

So, Ibraheem -*alayhis Salaam*- feared this and supplicated to his Lord that He protect him and his offspring from worshipping idols. So, when Ibraheem *al-Khaleel* -*alayhis Salaam*- used to ask Allaah to keep him and his offspring away from worshipping idols, then what do you think about anyone other than

him? As Ibraheem at-Taymee -*Rahimullaah*- said : ‘Who can feel safe from trial after Ibraheem ?’<sup>35</sup>

There is no doubt that the heart which is alive and fearful of *Shirk* is extremely wary of it and is continuously and ceaselessly asking Allaah to be excepted from falling into it. This then requires that the believing slave must be knowledgeable about the reality of *Shirk* and its causes, its principles and its various types; so as not to fall into it. This is why Hudayfah bin al-Yaman -*radiAllaah anhu*- said :

‘The people used to ask the Messenger of Allaah -*sallAllaahu alayhi wa sallam* – about good, but I used to ask him about evil fearing that I would fall into it.’

Narrated by Bukhari and Muslim in their authentic collections.

That is because for the one who knows nothing but good, then perhaps evil may come to him but he doesn’t know that it is evil. So, either he will fall into it or he will not be able to reject it, unlike the one who knows about it, who

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<sup>35</sup> Narrated by Ibn Jareer in his *Tafseer* (8/228).

will be able to reject it; so this is why Umar bin al-Khattab -radhiAllaah anhu - said :

‘Indeed the yoke of Islaam will be taken apart piece by piece when the one raised in Islaam does not know about the times of ignorance.’

Indeed being far removed from all types of *Shirk* whilst having sincerity of *Tawheed* for Allaah is the foundation upon which it is obligatory to build all acts of obedience, those which bring the slave closer to Allaah *Ta’ala* and this includes the *Hajj* and other acts of obedience. Allaah *Ta’ala* said in *Sooratul Hajj*:

٢٦ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا اللَّهُ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَائِسَ الْفَقِيرِ ٢٨ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ٢٩ ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ٣٠ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ٣١ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ٣٢

« And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel; they will come from every deep and distant (wide) mountain highway (to perform *Hajj*). That they may witness things that are of benefit to them and mention the Name of Allah on appointed days over the beast of cattle that He has provided for them (for sacrifice).

Then eat thereof and feed therewith the poor who have a very hard time.

Then let them complete the prescribed duties for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

That (duties of Hajj is the obligation that mankind owes to Allaah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idols and shun lying speech (false statements)

To worship none but Allaah, not associating partners unto Him and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far-off place. »

[Hajj : 27-31]

Allaah warns against *Shirk* in these Noble *Ayaat*, in context of the *Hajj*, and commands keeping away from *Shirk* and He explains the ugliness of *Shirk* and its evil consequences. The one who does *Shirk*, it is as if he has fallen from the sky and the birds have snatched him or the wind has thrown him to a far-off place.

Just as was mentioned before these *Ayaat*, Allaah –*Subhanahu*- ordered His Prophet Ibraheem - *sallAllaahu alayhi wa sallam* –to sanctify the House after Allaah had shown him a place for it, and Allaah prohibited him from making *Shirk* with Allaah, as He –*Subhanahu*- says :

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

« And (remember) when We showed Ibraheem the site of the (Sacred) House (the *Ka'bah* at Makkah) (saying): ‘Do not Associate anything (in worship) with Me and sanctify My House for those who circumambulate it, those who stand up for prayer and those who bow and make prostration (in prayer);’ » [Hajj: 26]

These *Ayaat*, which are regarding *Hajj*, are surrounded by a warning against *Shirk*, a prohibition of it and an explanation of its evil consequences. These *Ayaat* also demonstrate a great proof illustrating the ugliness of *Shirk* and its great danger. May Allaah protect myself and yourselves from it and may He provide us with sincerity in our speech and actions.

## Chapter Five

### An Explanation of a Number of Benefits Gained From The *Talbiyaah*<sup>36</sup>

Indeed the words in the proclamation relate to a very important matter and have a profound explanation. We previously discussed the proof for the words of the *Talbiyaah* containing the implementation of *Tawheed* and the rejection of *Shirk*. There is no doubt that these are great words which comprise important meanings with distinguished aims and many benefits. The people of knowledge have pointed out the great significance of these words and the magnitude of what they comprise, of benefits and gains. The Imaam and great scholar Ibn al-Qayyim mentioned a complete section, giving an extended explanation and discussion of this, in his book ‘Tahdeeb as-Sunnan’.<sup>37</sup>

He said:

‘And indeed the words in the *Talbiyaah* consist of great principles and magnificent benefits...’ and he mentioned twenty-one benefits. Here I will

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<sup>36</sup> This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah’s blessings in 1423 A.H. in the Prophetic City of al-Madina.

<sup>37</sup> ‘Tahdeeb as-Sunnan’ (2/337-340)

summarise a number of these magnificent benefits extracted from the *Talbiyaah* and from what Ibn al-Qayyim mentioned:

So from these benefits is:

- Your saying: ‘Labbayk’ (here I am). This includes the response to your supplication by The One supplicated to and the response to your call by The One called upon. It is not correct linguistically or intellectually that you call someone who does not speak or that you supplicate to someone who cannot answer you, so in this is the affirmation of the attribute of Allaah’s Speech.
- That the *Talbiyaah* includes love. ‘Labbayk’ (here I am) is not said except to The One who is loved and glorified. This is why it is said of its meaning: ‘I am directing myself towards You with what You love’, and it is said: a woman is beloved. i.e. beloved to her son.
- That the *Talbiyaah* comprises an adherence to a continuous (*al-Uboodiyah*) worship, so this is why it is said: the *Talbiyaah* is taken from the word *al-Iqamah* (establishment), i.e.: I am established on Your obedience.

- It includes humility and submissiveness, i.e. humility and more humility, in what they say: I am responding here in front of You, i.e. with humbleness and submissiveness.
- It comprises *al-Ikhlaas* (sincerity), that is, it is said: the *Talbiyaah* is taken from the word *al-Lubb* (the core) and it is something pure.

From the benefits of the *Talbiyaah* are that:

- It comprises an affirmation that Allaah, The Lord, hears; since it is impossible that a man will say ‘Labbayk’ (here I am) to someone who will not hear his supplication.
- It includes coming closer to Allaah, since it is said: that the *Talbiyaah* is taken from the word *al-ilbaab* (establishing) and that is seeking nearness.
- The *Talbiyaah* is used as a distinction between moving from one state to another and from one rite to another in *Ihraam*, just as the *Takbeer* (saying *Allaahu Akbar*) in the prayer is a cause for moving from one pillar of the prayer to another. This is why it is the Sunnah to say the *Talbiyaah* up until the start of the *Tawaaf* at which point you break off from the *Talbiyaah*. Then (after that), the pilgrim again begins to say the *Talbiyaah* until he stands at ‘Arafat, then he breaks off the *Talbiyaah*.



The pilgrim then resumes the *Talbiyaah* until he stands at Muzdalifah then he breaks off from it. Then he makes the *Talbiyaah* until he stones the *Jamaraatul-'Aqabah* (the Large Pillar) then he stops making *Talbiyaah*. Therefore, the *Talbiyaah* is a sign of *Hajj* and a (sign of) change in the actions of its rites. So, when the pilgrim moves from one action to another action he says: 'Labbayk Allaahumma Labbayk', just as the one praying says '*Allaahu Akbar*' when he moves from one act to another. So, when he completes his rites, he breaks off from the *Talbiyaah*, just as the one praying says the *Tasleem* (saying salaams at the end of the prayer) which cuts him off from his *Takbeer*.

- The *Talbiyaah* is a sign of *Tawheed* and the creed of Ibraheem – *alayhis Sallat wa Sallam*, which is the spirit of *Hajj* and its purpose. On the contrary, it is the spirit of all acts of worship and its purpose. This is why the *Talbiyaah* is the key to this act of worship, wherewith a person enters into the *Hajj*.

From its benefits is that it contains the key to Paradise and the door of Islaam whereby Paradise and Islaam are entered. It is also the statement of *al-Ikhlaas* and the testification for Allaah that He has no partners.

From the benefits of the *Talbiyaah* is that it includes the fact that all praise (*al-Hamd*) is for Allaah, which is the most beloved thing whereby a slave comes closer to Allaah. It is the first thing that the people of Paradise will call with and '*al-Hamd*' is the opening and completion of the prayer.

From its benefits is that it comprises the acknowledgement that all blessings belong to Allaah and this is why the word *an-Ni'ma* (النعمة) (the blessing) is in the definite form, meaning that it includes everything i.e. that all blessings are for You [O Allaah ] and You are The Lord of blessings and the One who gives blessings.

From its (benefits); the *Talbiyaah* includes the acknowledgement that all the dominion belongs to Allaah Alone, thus there is, in actuality, no dominion for anyone other than Him.

Also from its benefits: The *Talbiyaah* includes a notification of the combination of *al-Mulk* (the dominion), *an-Ni'mah* (the blessings) and *al-Hamd* (the praise) and that all of these are for Allaah *Azza wa Jal*. This is another type of praise for Allaah which is different to the praise which results from (only) one of any of these three, High attributes. So combining the dominion, which constitutes capability, with the blessing- which constitutes the height of benefiting, doing good and mercy-, and the praise - which constitutes a general sublimity and honour which leads to loving Allaah- then this is a different type of praise and in it is a greatness and perfection and a glory which is better suited to Allaah and befitting for Him -*Subhanahu*. So, when a slave remembers Him and knows about his Lord then his heart is attracted to Allaah and turns towards Him, facing Him, professing all love for Him with that which is the reason for *al-Uboodiyaah* (worship) and its core.

From its benefits: the Prophet said, 'The best thing which I and the Prophets before me have said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'La ilaha 'illa Allaahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu wa huwa ala kulli shayin qadeer'

(There is none worthy of worship except Allaah Alone, He has no partner,  
He has the Dominion and for Him is the praise and He has the capability  
over everything.)'

And the *Talbiyaah* consists of these words exactly and they include the same meaning.

Also from the benefits: That the words in the *Talbiyaah* contain a refutation of everyone who negates Allaah's Attributes and His *Tawheed*. So the *Talbiyaah* nullifies the statements of the *Mushrikeen* however diverse their sects and statements. The *Talbiyaah* nullifies the statements of the philosophers and whoever is affected by them, from amongst those who nullify Allaah's Attributes connected to *al-Hamd* (all praise). The *Talbiyaah* ends the sayings of the *Qadireeyah*, who are called the *Majoos* (fire-worshippers) of this *Ummah*, those who separate the actions of His slaves- from amongst the Angels, *Jinn* and mankind- from the dominion of The Lord and His capability. They do not affirm that Allaah has power over them, nor do they make Him the Creator of this power over them.

So, whoever comes to know the meaning of the *Talbiyaah*, testifies to them and truly believes in them, then he will be unlike all the sects of the Muattilah (those who nullify the attributes of Allaah.)

Also, from the benefits of the *Talbiyaah* is that repetition of the testification (*Shahaada*) in Allaah, ‘that He has no partner’, has a benefit which is that Allaah has informed him of the fact that He has no partner after the response to:

‘labbayk’ (Here I am), then he repeats it again after saying: ‘innal hamda wan-ni'mata laka wal mulka-la shareeka lak’ (Verily all praise is for You, and every bounty is from You, and all dominion is Yours - You have no partner.)

This section of the *Talbiyaah* consists of the fact that Allaah has no partner in praise, blessing or dominion whereas the first part consists of the fact that Allaah has no partner in His response to this call (i.e. the *Talbiyaah*).

This is similar to the saying of Allaah *Ta'ala*:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

« Allah bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *Lâ ilâh illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-

Wise. » [al-Imraan: 18]

At the beginning of this Ayaah Allaah tells us that there is none worthy of worship in truth except Him, which is incorporated into His testimony (*la ilaha ill Allaah*) along with the testimony of the Angels and the people of knowledge, this is what has been attested to.

Then Allaah informs us that He maintains with justice and that He is just, then repeats the testification that there is none worthy of worship in truth except Him along with His maintaining everything with justice.

These are just a number of great benefits and the precious harvest acquired from this distinguished statement, the *Talbiyaah*.

These benefits, without doubt, indicate the importance of concern for understanding the meaning of this statement and that if the slave of Allaah has correct concern for it then this will help him to perform this worship in the best and most correct way.

## Chapter Six

### Tawwaf of the House of Allaah *al-Haraam*<sup>38</sup>

Indeed from the great lessons that benefits the pilgrim is when he reaches the Ancient House and carries out that great act of worship which is: *Tawwaf* of the House of Allaah *al-Haraam*. He sees all those pilgrims performing *Tawwaf* in obedience to Allaah and fulfilling His command.

What benefits him in this situation is that which is well-known; the important state and noble value of this worship and the great intensity with which it enters the hearts of the believers. This is especially so when the large masses of believers are all dressed in one type of clothing and are of uniform appearance, circling the House of Allaah, saying: ‘SubhanAllaah, La illaah ill Allaah and Allaahu Akbar’ (Far is Allaah from imperfection, There is none worthy of worship in truth except Allaah and Allaah is the Greatest), supplicating to their Noble Lord, beseeching Him for success, asking of Him and turning to Him in prayer.

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<sup>38</sup> This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah’s blessings in 1423 A.H. in the Prophetic City of al-Madina.

Every single one of them is making a *Tawwaf* of seven circuits, all of them beginning at the black stone and ending at it and this is what the *Tawwaf* is: going around the *Ka'ba* seven times with the intention of *Tawwaf*, in worship of Allaah, starting with the black stone and ending at it, with the *Ka'ba* on their left-hand side. The Muslims do this in obedience to Allaah and in imitation of the Messenger of Allaah - *sallAllaahu alayhi wa sallam*, and, for each person, the level of perfection for this act of worship is the equivalent to how much he followed the Noble Messenger - *sallAllaahu alayhi wa sallam*.

*Tawwaf* is the first action a Muslim does when he reaches Makkah. It is narrated by Bukhari and Muslim on the authority of 'Ayesha -*radiAllaah anha* - who said:

'Indeed the first action the Prophet -*sallAllaahu alayhi wa sallam*- performed when he reached Makkah was that he made *Wudhoo*, then he made the *Tawwaf*.'<sup>39</sup>

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<sup>39</sup> Saheeh al-Bukharee and Saheeh Muslim



It has been narrated by Muslim in his authentic book on the authority of Jaabir ibn Abdullaah - *radiAllaah anhu* – who described the *Hajj* of the Prophet - *sallAllaahu alayhi wa sallam*- saying:

‘...until we came to the House with the Prophet, where he touched the corner (black stone), then briskly walked the first three circuits and calmly walked four circuits.’<sup>40</sup>

It has also been narrated by Bukhari and Muslim from the Hadeeth of Ibn Umar - *radiAllaah anhu*-

‘that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- when he made *Tawwaf* in the *Hajj* or *Umrah*, the first thing he would begin with was walking briskly for three circuits and walking the remaining four normally. Then, he prostrated twice (i.e. he prayed two *rakahs*) and, next, walked between as-Safa and al-Marwah.’<sup>41</sup>

The evidences in the Book and the Sunnah showing the legislation of *Tawwaf* of the House of Allaah *al-Haraam* are numerous and there are multiple narrations from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*. This is proof

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<sup>40</sup> Saheeh Muslim

<sup>41</sup> Saheeh al-Bukharee and Saheeh Muslim

that this action brings one closer to Allaah and it is obedience from Allaah's slaves that He loves. He has legislated it for them and commanded them with it, urged them to carry it out and made it a rite from the rites whereby His House *al-Haraam* is intended as He said :

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ لِيَشْهَدُوا  
مَنْفَعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا  
وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ٢٨ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

«And proclaim to mankind the *Hajj*. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform *Hajj*). That they may witness things that are of benefit to them and mention the Name of Allaah on the appointed days, over the livestock animals that He has provided for them. Then eat thereof and feed therewith the poor having a hard time. Then let them complete their prescribed duties and perform their vows, and circumambulate the Ancient House.»<sup>42</sup>

Indeed Allaah appointed His Prophet and friend, Ibraheem, along with his son Ismaeel, the Prophet of Allaah –*alayhis Sallat wa Sallam*, to sanctify the House,

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<sup>42</sup> [al-Hajj: 27-29]

build its foundations and prepare it for those who would perform *Tawwaf*, stand up for prayer, make *Rukoo* and make *Sujood*, Allaah says :

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

«and We commanded Ibraheem and Isma'eel that they should purify My House (the Ka'bah at Makkah) for those who are circumbulating it, staying (in it i.e. in *I'tikâf*), bowing or prostrating themselves (there, in prayer) » [al-

Baqarah : 125]

In addition, He says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

« And (remember) when We showed Ibraheem the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, and sanctify My House for those who circumambulate it, those who stand up for prayer, and those who bow and prostrate (in prayer)" »<sup>43</sup>

It becomes clear from what has preceded that *Tawwaf* of the Ancient House is a noble act of worship and great act of obedience that Allaah loves from His slaves. He has legislated it and ordained it for them. He has prepared a great reward and many gains for those performing the *Tawwaf*. *Tawwaf* of the House

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<sup>43</sup> [Hajj: 26]

is a pillar from the pillars of *Hajj*, just as it is also a pillar from the pillars of *Umrah*. This shows the great importance and high status of the *Tawwaf* with Allaah; since neither the *Hajj* nor the *Umrah* can be complete without it.

Indeed, in this great act, the Muslim learns great lessons and attains significant benefits, which is that this significant act of worship – by which I mean the *Tawwaf* – was legislated for this place alone, around the House of Allaah *al-Haraam*, as preceding texts from the Book and Sunnah have shown and there are many other texts as well.

Due to this, the Muslim comes to know that making *Tawwaf* in any place of the world other than this place is not legislated and there is nothing that proves its legislation. Rather it is misguidance and false to make the houses of the creation equal with the House of the Creator; that place that He - *Subhanahu*- commanded to be established for His remembrance, obedience and to be faced in His -*Subhanahu*- worship. There is no difference amongst the people of knowledge regarding the futility of making *Tawwaf* in any area or location other than the House of Allaah *al-Haraam*.

So it is not permissible to make *Tawwaf* around domed shrines or graves, nor around tombs, trees, stones or anything else, and there are many, many

narrations from the people of knowledge regarding this. Perhaps, if time allows, I will mention some of their statements.

Imaam an-Nawawee *-Rahimullaah-* said in his book ‘al-Majmoo Sharh al-Muhadhib’:

‘and it is not permissible to make *Tawwaaf* of his grave *-sallAllaahu alayhi wa sallam.*’

He continues after mentioning some points:

‘A person should not be deceived by many of the common people performing this *Tawwaaf* because following the Sunnah and performing an action is only done by following the *Ahaadeeth* and the sayings of the scholars; no attention is paid to the innovations and ignorance of the common people or other than them. It is affirmed in the two authentic books from ‘Ayesha *-RadiAllaah anha:* that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Whoever innovates in this matter of ours that which is not from it then it is rejected.’<sup>44</sup>

Also in the narration of Muslim :

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<sup>44</sup> Saheeh al-Bukharee and Saheeh Muslim

‘Whoever does an action that we have not commanded then it will be rejected.’<sup>45</sup>

From Abu Huraira - *radiAllaah anhu* - who said that the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- said :

‘Do not frequent my grave, and send prayers upon me, as your prayers reach me from wherever you are.’

Narrated by Aboo Dawood with an authentic chain,<sup>46</sup>

Fudayl bin ‘Ayaad -*Rahimullaah*- said the meaning of which is :

‘Follow the paths of guidance and you will not be harmed due to being a small number of followers. Beware of the paths of misguidance and do not be deceived by the large number of ruined ones.’

Whosoever thinks that rubbing his hands on graves and shrines, and other things similar to this, is more effective for receipt of blessings then this is from his ignorance and negligence; because receiving blessings can only be by way

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<sup>45</sup> Saheeh Muslim

<sup>46</sup> Sunan Abee Dawood

of that which is in accordance with the *Sharia*, and how can good be achieved by opposing that which is correct.’<sup>47</sup>

Shaykh ul-Islam Ibn Taymeeyah *-Rahimullaah-* said:

‘And Indeed the Muslims are agreed that it is not legislated to make the *Tawaaf* except of *Bait-ul-Mamoor*. It is not allowed to make *Tawaaf* of the rock of Bait ul-Maqdis, nor of the Prophet’s house *-sallAllaahu alayhi wa sallam*, nor of the dome which is in the mountain of ‘Arafat, nor in any other place.’<sup>48</sup>

He also said :

‘There is no place on earth like the *Ka’ba* where you can make *Tawaaf*. Whoever believes that making *Tawaaf* of other than the *Ka’ba* is legislated, then that is a worse evil than the one who believes that it is permissible to pray facing other than the *Ka’ba*.

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<sup>47</sup> Al-Majmoo’Sharh al-Muhadhab

<sup>48</sup> Al-Fatawa

This is because the Prophet *-sallAllaahu alayhi wa sallam-* and the Muslims prayed facing Bait ul- Maqdis for eighteen months when he first migrated from Makkah to Madina. That was the *Qiblah* of the Muslims for that period, then Allaah changed the *Qiblah* to the *Ka'ba* and revealed this in the Qur'aan as is mentioned in Sooratul Baqaraah. The Prophet *-sallAllaahu alayhi wa sallam-* and the Muslims prayed towards the *Ka'ba* and so it became a *Qiblah*. It is the *Qiblah* of Ibraheem and other than him, from the Prophets.

So whoever today takes the rock as a *Qiblah* and prays facing it then he is a disbeliever, an apostate and he is made to repent- so he either repents or he is killed. This is even though it used to be a *Qiblah* but has since been abrogated. So what is the condition of one who takes it as a place for *Tawaaf*, just as one would make *Tawaaf* of the *Ka'ba*? Making *Tawaaf* of other than the *Ka'ba* has not been legislated by Allaah in any way whatsoever.....'<sup>49</sup>

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<sup>49</sup> Al-Fatawa



Therefore, with this research mentioned by Imaam an-Nawawee, Shaykh-ul-Islaam Ibn Taymeeyah and other then them from amongst the people of knowledge, the severe evil and danger of making *Tawaaf* of any place other than the House of Allaah *al-Haraam*- which Allaah gave permission to make *Tawaaf* around- becomes clear.

As far as what some of the ignorant people do where they make *Tawaaf* around graves, domes, shrines or anything else like this, then none of this is from the *Deen* of Allaah; rather it is from the whisperings of the Shaytaan and the legislation of Iblees; if it is not, then where is it to be found in the Book and the Sunnah: 'make *Tawaaf* of the grave of so-and-so' or of the tomb of so-and-so', or things of this nature? Allaah is The Most-High above what they describe and He is far from the imperfection of what they associate with Him.

## Chapter Seven

### Kissing the Black Stone and Touching the Yemeni Corner<sup>50</sup>

What preceded was a discussion of the excellence of *Tawaaf* of the House of Allaah *al-Haraam*, the great act of worship and important act of obedience which is a pillar from the pillars of *Hajj* and *Umrah* and that it is prescribed for this one place only, as Allaah *Ta'ala* said:

وَلْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

« and circumambulate the Ancient House (the *Ka'ba* at Makkah). »

[Hajj: 29]

So it is not permissible to make *Tawaaf* of domes, graves, tombs or other things; since these matters clash with the principles of the *Sharia'* and they oppose the reality of *Tawheed*, because it involves associating and equating the created with The Creator -*Subhanahu*.

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<sup>50</sup> This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah's blessings in 1423 A.H. in the Prophetic City of al-Madina.

The discussion of a part of this issue, with a brief explanation, has already preceded. As for what we will discuss here, by Allaah's permission, regarding another lesson and benefit for the Muslim is what happens when he reaches the House of Allaah *al-Haraam* to perform *Tawaaf* of it. It is legislated at this place to kiss the black stone and touch the *Yemeni* corner in obedience to Allaah and in imitation of the Messenger of Allaah *-sallAllaahu alayhi wa sallam*. There are very many proofs which explain the legality of it and show that the Prophet *-sallAllaahu alayhi wa sallam* did this when he came to the House of Allaah *al-Haraam*.

It has been narrated by Bukhari and Muslim from Abdullaah bin Umar bin al-Khattab *-RadhiAllaahu anhu-* who said :

'I saw the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* when he came to Makkah. He touched the black corner (the black stone) at the beginning of his *Tawaaf* and he would jog the first three of the seven circuits.<sup>51</sup>

It is narrated by Muslim in the hadeeth of Jaabir bin Abdullaah, who said that:

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<sup>51</sup> Saheeh al-Bukharee and Saheeh Muslim

‘When the Prophet *-sallAllaahu alayhi wa sallam-* came to Makkah he entered the *Masjid* and touched the stone, he then began from the right-hand side.

He jogged for three circuits and walked for four.....’<sup>52</sup>

Hence, the Muslims also kiss the stone imitating the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, following his guidance and adhering to his Sunnah; rejecting any belief that the Black Stone could bring benefit or harm or give or withhold. This is why the *Ameer ul-Mumineen*, Umar bin al-Khattaab *-RadiAllaahu anhu-* said, as he kissed the Black stone:

‘Indeed I know that you are a stone and you cannot cause benefit or harm. If it were not that I saw the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* kiss you, I would not have kissed you.’<sup>53</sup>

Ibn Jareer at-Tabaree *-Rahimullaah-* said:

‘Verily, Umar said this because the people had newly entered Islaam after having left the worship of idols. So Umar feared that some of the ignorant people would take the act of touching of the stone to signify glorification of stones or rocks as had been the practice of previous Arabs in times of ignorance. Umar intended to teach the people that

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<sup>52</sup> Saheeh Muslim

<sup>53</sup> Narrated by Bukhari and Muslim.

he only touched this stone imitating the action of the Messenger of Allaah, not because the stone itself caused harm or benefit, which they had previously believed about their idols.’<sup>54</sup>

As for what has been narrated in the hadeeth of Abu Saeed that Alee, when Umar said this, responded by saying. ‘Indeed it does harm and benefit’ and went on to mention how Allaah took covenants from the sons of Aadam and they were written upon parchment which were devoured by the stone. He continued, ‘I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* say:

‘The black Stone will be brought on the Day of Judgment, it will have a tongue and it will testify for those upon *Tawheed* who touched it.’

Then, this narration is not established from the Ameer ul-Mumineen, Alee bin Abu Taalib. Hafidh Ibn Hajr said in *Fath ul-Bari*: ‘In its chain is Abu Haroon al-Abdee and he is very weak.’<sup>55</sup>

Abu Haroon, the narrator of this narration is *Matrook* Hadeeth (his narrations are not accepted) according to the people of knowledge, some even call him a liar! an-Nisae mentions that he is ‘*Matrook al-Hadeeth*’. Hamaad Ibn Zayd said

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<sup>54</sup> *Fath al-Bari*

<sup>55</sup> *Fath al-Bari*

‘Abu Haroon al-Abdee is a liar, in the morning he says one thing and in the evening another!’

Al Jawzajani said of him ‘a slandering liar’ and Ibn Hibban said of him ‘I used to narrate from Abu Saeed that which was not narrated by him. It is not permissible to write his hadeeth except from the standpoint of amazement!!’<sup>56</sup> So how can anyone support this narration if this, according to the people of knowledge, is the state of the narrator.

Thus, what is prescribed is kissing of the Black stone only and if you cannot do so then touching it. When it is not possible to kiss or touch it then pointing to it is sufficient.

It is also legislated to touch the *Yemeni* corner, as found in the two authentic books. On the authority of Abdullaah bin Umar bin al-Khattaab –*RadiAllaahu anhu*–

‘I did not see the Messenger of Allaah –*sallAllaahu alayhi wa sallam*– touch any part of the House except the two *Yemeni* corners.’<sup>57</sup>

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<sup>56</sup> Tahdheeb al-Kamal by al-Mizzi

<sup>57</sup> Saheeh al-Bukharee and Saheeh Muslim

This clarifies that it is not legislated to touch any part of the House other than the two *Yemeni* corners, namely the Black stone and the *Yemeni* corner.

Shaykh ul-Islaam Ibn Taymeeyah said:

‘No corners other than the two *Yemeni* corners are to be touched and not the *Shami* corners. The Prophet - *sallAllaahu alayhi wa sallam* – specifically touched them because they are from the foundations laid by Ibraheem whilst the other corners are from inside the House. Thus the Black stone is touched and kissed and the *Yemeni* corner is touched but not kissed. The remaining two corners are not touched or kissed. *Al-Istislaam* is to touch with the hand.

Concerning the remaining parts of the House and the Station of Ibraheem, the entire *masjid* and its walls, graves of Prophets and righteous people, such as the house of our Prophet - *sallAllaahu alayhi wa sallam*, the cave of Ibraheem, the place in which our Prophet used to pray in and other places such as the graves of the Prophets and the righteous

people and the stone in Bait al-Maqdis, then none of these are to be touched or kissed and the Imaams are all in agreement on this.’<sup>58</sup>

There are great lessons and benefits which the Muslim derives from the fact that touching and kissing is only legislated at the above-mentioned specific place. The evidence does not allow these acts to be performed at other than these two places. Thus the Muslim does this in obedience to Allaah and imitating His Messenger -*sallAllaahu alayhi wa sallam*. The Muslim does not believe that in doing this (i.e. touching/kissing) he will receive any benefit or ward off any harm, as in the preceding explanation of the *Ameer ul-Mumineen*, Umar bin Khattab, where he kissed the Black stone and said as much in front of the people in order to teach and guide them.

As previous texts have illustrated, touching or kissing the walls of the *Ka’ba* at other than the *Yemeni* corners or the Black stone is not from the Sunnah. The texts show that touching or kissing the station of Ibraheem is, likewise, not from the Sunnah as nothing regarding this has been narrated from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-.

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<sup>58</sup> Al-Fatawa



When it (i.e. touching/kissing) is not permissible with the *Ka'bah* itself - whose sacredness over all other *Masajid* and places is well-known- then it is not permissible at the Station of Ibraheem, about which Allaah says:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

« And take the *Maqaam* (place) of Ibraheem [or the stone on which Ibraheem stood while he was building the *Ka'bah*] as a place of prayer»<sup>59</sup>

Even though it is known that there is the Station of Ibraheem in Shaam, and other places, along with the other places of the Prophets lesser than this one, Allaah has only ordered us to take this particular, one station as a place of prayer. Yet even so, we are not allowed to touch it or kiss it, as there is no evidence to sanction such an action.

So Know! That the rest of places cannot be made places of prayer nor can you touch or kiss any of them. In fact there is no one thing on the face of this earth other than the Black stone that it has been made allowed to kiss.<sup>60</sup>

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<sup>59</sup> [al-Baqarah : 125]

<sup>60</sup> Al-Fatawa by Ibn Taymeeyah

As for those ignorant people -who encourage one another to gather around shrines and tombs etc- they kiss, rub and touch them. They seek blessings from them and request their help and aid. All of this has nothing at all to do with the *Deen*. On the contrary, it is clear misguidance and a great lie.

Shaykh ul Islaam Ibn Taymeeyah said:

‘As for touching/rubbing a grave, regardless of whose it is, kissing it or placing one’s cheek upon it then this is prohibited by the consensus of the Muslims, even if they were the graves of the Prophets. Neither anyone from the Salaf of this *Ummah* nor from the Imaams did it, rather this is from *Shirk*.’<sup>61</sup>

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<sup>61</sup> Al-Fatawa

## Chapter 8

### An Explanation of the Obligation to Adhere to the Sunnah and to Take from the Guidance of the Messenger of Allaah<sup>62</sup>

Indeed from the greatest benefits and lessons from *Hajj* for the pilgrims to the House of Allaah is knowing the importance of the Sunnah and limiting oneself to it in all actions of the *Hajj*. The importance of knowing the Sunnah becomes apparent from the state of many pilgrims who you see gathering together in circles of knowledge and remembrance. They ask the scholars many questions regarding the description of *Hajj*: how to perform it, its pillars and obligatory duties and those acts that negate it. These questions are asked with precision and enthusiasm, especially by those who, in their *Hajj*, are conscious of the saying of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-:

‘Take your *Hajj* rites from me’<sup>63</sup>

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<sup>62</sup> This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah’s blessings in 1423 A.H. in the Prophetic City of al-Madina.

<sup>63</sup> Saheeh Muslim

Therefore, *Hajj* will not be accepted by Allaah unless the Muslim does it in the manner of the Messenger of Allaah, adhering to his guidance in the *Hajj* and following his *Sunnah* - without excess or negligence, without going to extremes or being without purpose and without adding to or taking away from it.

So, when a Muslim adheres to the *Sunnah* of the Prophet -*sallAllaahu alayhi wa sallam*- in his *Hajj* and limits himself to his guidance, he benefits from the knowledge that adhering to the *Sunnah* and following his -*sall'Allaahu alayhi wasallam*- guidance is obligatory in all acts of obedience.

Just as it is necessary to take the rites of *Hajj* from the Messenger, it is also necessary for all Muslims to take the guidance of the Messenger in every act of obedience.

This is why the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said with regards to prayer: ‘pray as you have seen me praying.’<sup>64</sup>

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<sup>64</sup> Saheeh al-Bukharee

He also said in all matters of general obedience: ‘Whoever does an action which we have not commanded then it is rejected.’<sup>65</sup>

In another narration: ‘Whoever innovates in this matter of ours, that which is not from it, it will be rejected.’<sup>66</sup>

Thus all actions which are not done in accordance to the guidance of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* will not be accepted by Allaah, as is shown by his explicit statement *-sallAllaahu alayhi wa sallam:* ‘Whoever does an action which we have not commanded then it is rejected.’

Indeed this proves that every innovation (*Bida'*) introduced into the religion has no foundation in the Book or Sunnah, regardless of whether it is from knowledge-based verbal innovations or practical, worship-based innovations.

So whoever informs of other than that which Allaah and His Messenger *-sallAllaahu alayhi wa sallam-* have informed or worships in a way that Allaah and His Messenger have not permitted then this will be returned to the one who did it and it will not be accepted.

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<sup>65</sup> Saheeh Muslim

<sup>66</sup> Saheeh al-Bukharee and Saheeh Muslim

This hadeeth also implies the meaning that anyone who does an action in accordance to what Allaah and His Messenger have commanded i.e. is worshipping Allaah with correct creed and righteous actions from what is obligatory and recommended, then his action will be accepted.

It is narrated by Abu Daawood, Tirmidhi, Ibn Majah and others on the authority of al-Irbaad bin Sariyyah *-RadhiAllaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* led us in prayer that day, then turned and faced us and gave us an admonition which caused hearts to tremble and eyes to shed tears.

So we said: 'It is as if this is a farewell speech, so advise us O Messenger of Allaah!'

He said:

'I advise you to hear and obey, even if a slave rules over you. Indeed whosoever from you lives will see many differences, so hold on to my Sunnah and the Sunnah of the Rightly Guided *Khulafaah* after me, bite

on to it with your molar teeth. Beware of newly invented matters, since every *Bida'* is misguidance.'<sup>67</sup>

As for the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying in the hadeeth '*All Bida'* is misguidance' then this is from his comprehensive, eloquent speech. This statement is a great principle from the principles of the *Deen* and it resembles the saying of the Messenger of Allaah *-sallAllaahu alayhi wa sallam:*

'Whoever innovates anything in this matter of ours that which is not from it, will be rejected.'

Thus anyone who innovates and ascribes something to the *Deen* which has no foundation to which it can be referred, then it is misguidance which the *Deen* is free from, the one who innovates has the innovation rejected and it is not accepted from him.

The *Deen* of Allaah is built upon two great, strong principles and foundations.

**Firstly;** That we do not worship except Allaah Alone who has no partner.

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<sup>67</sup> Sunan Abee Dawood, Sunan at-Tirmidhee & Sunan Ibn majah

Secondly; That we do not worship Him except with what He legislated on the tongue of His Messenger *-sallAllaahu alayhi wa sallam-*. We do not worship Allaah according to our desires or *Bida'*.

And Allaah *Ta'ala* said :

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ  
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا

« Then We have put you on a plain way of (Our) commandment. So follow that and do not follow the desires of those who do not know. Verily, they can avail you nothing against Allaah »

[Al-Jathiyah : 18-19]

And Allaah *Ta'ala* said :

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

« Or do they have partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed. »<sup>68</sup>

It is not allowed for anyone to worship Allaah except with what His Messenger *-sallAllaahu alayhi wa sallam-* legislated from obligatory and recommended

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<sup>68</sup> [Shura: 21]



actions. We do not worship Him with newly invented matters which have no foundation in the *Deen* nor any basis for them in the *Sharia*'. It is not allowed for anyone to worship anything except Allaah Alone, so no-one is allowed to pray except to Allaah, nor fast except for Allaah, nor perform the *Hajj* except to His house, nor rely upon anyone except Him, nor can anyone direct any aspect of worship to anyone except Him.<sup>69</sup> Allaah combined these two great principles in His -Subhanhu- statement :

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝ ١١٠

« So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his

Lord. » [Kahf :110]

A good action is that which is in agreement with the pure *Sharia*' and is sincere i.e. that which is not done, except for Allaah's Face. These are the two pillars for acceptance of actions. So if an action is done sincerely but is not correct then it will not be accepted and if the action is correct but is not done sincerely for Allaah, then it will not be accepted unless the action is sincere and correct- where sincere means that it is done purely for Allaah and being correct means that it is done according to the Sunnah.

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<sup>69</sup> Majmoo'Al-Fatawa by Ibn Taymeeyah

What is obligatory on every Muslim who hopes for success and happiness for himself in this world and the hereafter is that he attaches himself to the guidance of the Messenger *-sallAllaahu alayhi wa sallam-*, that his action conforms to his *-sallAllaahu alayhi wa sallam-* Sunnah and that he is wary of deviating from his guidance, opposing his Sunnah or following other than his path; since he *-sallAllaahu alayhi wa sallam-* is a guide and example for his nation, as Allaah *Ta'ala* said regarding him:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

« Indeed in the Messenger of Allaah you have a good example to follow for he who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much. »<sup>70</sup>

And He said :

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

«The Prophet is closer to the believers than their own selves »<sup>71</sup>

Which means : ‘He has more right over them in all aspects of the *Deen* and worldly affairs and he is of greater importance to them than their own selves or anyone else. It is obligatory upon them to give what he determines from

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<sup>70</sup> [Ahzab:21]

<sup>71</sup> [Ahzab: 6]

their wealth even if they are in need of it. It is obligatory upon them to have more love for him than for their ownselves, and it is obligatory upon them to put his rulings first, before their own rulings for their ownselves. In brief, when the Prophet *-sallAllaahu alayhi wa sallam-* calls them to something and they themselves call to something else then it is obligatory for them to give precedence to what he calls them to and to defer what they themselves call to. It is obligatory upon them to have obedience to him which supersedes obedience to their own selves and that they prefer obedience to him before that which their own selves incline to and their inner selves desire.<sup>72</sup>

There is no doubt that this necessitates that the Muslim strives to know the Sunnah and sacrifices time in the path to knowing the guidance of the Messenger *-sallAllaahu alayhi wa sallam-* which is done by questioning the people of knowledge, sitting in the circles of remembrance where the rules of *Halaal* and *Haraam* are explained and also by reading beneficial books and useful works which collect these issues. So after that a Muslim can establish a path whereby he can worship correctly on a sound methodology, in agreement with the guidance of the noble Messenger *-sallAllaahu alayhi wa sallam.*

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<sup>72</sup> Fath al-Qadeer

## CONCLUSION

These were a number of handpicked lessons and chosen benefits, which aid the pilgrim in his Hajj to the House of Allaah, al-Haraam. Hajj as has previously been mentioned, is full of great lessons, splendid advice and practical benefits.

The exception is that the people in their achieving and gaining these lessons are of different levels depending upon how much their hearts can hold. There is a big heart which expands to hold a lot of knowledge, like a large valley which extends to hold a lot of water. Then there is small heart, like a small valley which holds a small amount of knowledge. Finally, there is a heart unaware and flooded with neglect, so knowledge finds no place in that heart.

The capability is only from Allaah alone, so we ask Allaah that He favours us with beneficial knowledge and good actions, and that our hearts are filled with obedience to Him. Indeed He *-sallAllaahu alayhi wa sallam-* hears all supplications, He is the One that we put our trust in, and He is sufficient for us and the best Guardian.

All Praise belongs to Allaah, may His peace  
and blessings be upon our final  
Prophet Muhammad, his  
family, his companions  
and all those who  
follow his  
guidance.